

Jerusalem's SINS,

JERUSALEM'S Destruction:

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National ~~Sins~~ the Cause of National Calamities,

Being a Discourse seasonable for these times.

Preached in the Parish-Church of *Tottenham*
High-Cross in *Middlesex*.

By *Francis Smith* Presbyter of the
Church of England.

L O N D O N,

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TO THE
Right Honourable *Henry Lord of Colerane.*

May it please your Lordship,

THis following discourse was Preached in the Parish Church of *Tottenham* with a design to instruct and inform the Inhabitants thereof in this degenerate and wicked age (wherein all manner of Vices and Sins are most impudently and notoriously committed;) and if possible, to lead them into the paths and ways of the Living God. It is not adorn'd with Eloquent expressions, or Rhetorical Flourishes, but 'tis plain, and easy, adapted to the Capacity of the Auditors, that the end for which it was preached, might be obtained. I never intended, to have expos'd it to publick view; for tho' a Sermon in the pulpit may pass undisturbed in a Candid Auditory, yet when it comes abroad in print, it is then generally treated with severe reflections; and tho' I can expect no better from a Censorious age, yet I am forced to make it publick, being continually importun'd to it, where I can't deny it: And now my Lord, I beg leave to offer it to your Lordship, a Patron of virtue, an Example of Piety to this generation.

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I cannot but acknowledge before the World the many singular favours that I have received from your Lordship, and therefore duty and gratitude oblige a return in what I can perform: and although this is unworthy to be offered to your Lordship, yet I beg your acceptance of it as a Testimony of my Zeal and sincerity, to serve your Lordship to the utmost of my abilities; who do, and always shall make my supplications at the Throne of Grace, that God would be pleased to strengthen your Lordship, and your Noble and Hopefull Issue, more and more in the ways of Religion, to pour down abundantly upon you all Spirituall & Temporall blessings, and at last translate you to inexpressible Felicity in the Glorious Regions of Eternity.

My Lord,

I am your Lordships most
Obedient and humble Servant,

Francis Smith.

St. Luke, 19. 41. 42. 43. 44.

And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou in this thy day the things that belong to thy Peace, but now they are hid from thine eyes.

For the days shall come upon thee, that thine Enemies shall cast a Trench upon thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy Children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

BEfore I come to treat of the particulars of these words, I crave leave briefly to premise something (by way of Introduction) of the many engagements of the people of the Jews unto God, for mercies received, and something also of their great ingratitude and unthankfulness for the same.

There was never any Nation upon Earth, more Blessed with the Influences of Heaven, then the Nation of the Jews; you only have I known of all the Families of the Earth, saith God by the Prophet Amos, 3. 2. What Nation is there so great that hath God so near unto them as the Lord our God is nigh unto us in all that we call upon him for? Deut. 4. 7. Did ever people hear the voice of God speaking out of the midst of the fire,

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as thou hast heard, and Live? or hath God ever assay'd to take unto him a Nation out of the midst of another Nation, by wonders and signs, by a mighty hand and stretched out arm as he did for you in Egypt, Deut. 4. 33-34. God did single out this people from all the families of the Earth, from all the Nations under Heaven, that he might make them the object of his Love, that he might shew kindness to them; *thou Israel art my servant, the seed of Abraham my friend, Jacob whom I have chosen. Isa. 41. 8* a chosen generation, a peculiar people; and what could God do more for his vineyard, that he did not do? wherein could he have made a fuller expression of his Love then he did? how did he bemoan them in their misery? I have seen, I have seen the affliction of my people, and I have heard their groanings. How did he wrestle with a stubborn hard hearted Tyrant for their enlargement, till by the strength of his own arm he wrested them out of his hands, when he overthrew both the Horse and his Rider in the midst of the Sea? how did he provide a table for them in the Wilderness, and feast them with delicious fare, Angels intat, Minna from Heaven? how did he damp the hearts, and strike through the Loins of all their enemies? how did he drive out and dispossess Seven great and mighty Nations, and gave their Land, (a land flowing with milk and honey) to be an heritage unto Israel this people? *he gave them goodly Cities which they builded not, and Vineyards that they planted not, and houses full of all good things which they filled not. Deut. 6. 10. 11.* But further, you may finde more and greater priviledges and favours vouchsafed to them, recorded by St. Paul

in *Rom. 9. 4, 5.* where speaking of the *Israelites*, his Brethren and Kinsmen according to the flesh; he describes their priviledges in these words, *To whom pertaineth the adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God Blessed for ever.*

1st. The *Adoption* was theirs, other Nations were strangers and Foreigners; but they were as it were of the household of God; others were counted Dogs, they only the Children, as appears by our Saviours answer to the Syrophenician woman; *it is not meet to take the Childrens Bread and cast it to Dogs.*

2^{ly}. The *Covenants* were their's, other Nations were without God in the world, but these were a People in Covenant with God, *Gen. 17. 7. Jer. 33. 33.*

3^{ly}. The *Law* was their's; other Nations had nothing but the blind guide of Nature to direct them, but these had the Law written in Tables of Stone, he hath given his Word unto *Jacob*, Statutes and Ordinances unto *Israel*, he hath not dealt so with any Nation, neither have the Heathen Knowledge of his Laws. *Psal. 147. 19, 20.*

4^{ly}. To them pertained the *Service of God*; other Nations wanting the directions of God's Word, became vain in their imaginations, and Worshipp'd the Creature more then the Creator, they prostrated themselves to feigned Deities; as we read of *Dagon* the God of the *Philistines*, *Asilem* the Abomination of the *Ammonites*, *Chemosh* the Abomination of *Moad*, *Molech*, the Abomination of the *Amorites*, *Asteroch* the

the Goddess of the *Sydonians*, and *Diana* the great Goddess of the *Ephesians*; and indeed how could they call upon him of whom they had not heard, who was an unknown God to them? but in *Jury* was God known, his name was great in *Israel*, in *Salem* was his Tabernacle, and his dwelling in *Sion*. *Psalms*. 76. 1. 2.

5ly. The *Fathers* were theirs, *Abraham* is our Father; art thou greater then our Father *Jacob* who gave us this Well?

6ly. The *Promises* made to the Fathers concerning the *Messias* were theirs; they were Interest'd in them, if not solely, yet principally; Let the Children be first serv'd saith Christ. They were the naturall branches, and therefore the fainess of the Olive tree was first tendred to them. You may remember how the Disciples Commission run, *St. Mat.* 10. 5. 6. *Go not into the way of the Gentiles; and into any City of the Samaritans enter you not, but go you rather to the lost Sheep of the house of Israel.*

Nay, the *Messiah* himself was theirs, of whom as concerning the flesh Christ came; the Word was made flesh, and dwelt amongst them, he spent his whole Pilgrimage with them, they heard his Sermons, they saw his Miracles, *St. Mat.* 9. 35. he went about all their Cities and Villages; teaching in their Synagogues, and preaching the Gospel of the Kingdom, healing every disease and sickness among the people. By means of which favours and prerogatives we must conclude, that they excell'd all the Nations upon Earth. But ah wicked people, they did not know the things that belongs unto their peace; they were

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not sensible of the free Grace, of the rich Mercy that was tender'd unto them. And if we do but consider their great Unthankfulness and Disobedience in the midst of so many binding mercies, you may justly wonder that *Jerusalem* was not long before made an heap of Stones. If you read over the Prophets, you will finde complaints in this kinde without number. *Do ye thus requite the Lord, O foolish People, and unwise, Deut. 32. 6. The Faithfull City is become an Harlot, she was full of judgment; Righteousness lodged in her, but now Murderers. Ita. 1. 21. Ita. 1. 2. Hear O Heavens, and give ear O Earth; I have nourish'd and brought up Children, but they have rebell'd against me; When I fed them to the full, then they assembled themselves by Troops in the harlots houses, how shall I pardon thee for this? As I Live, saith the Lord, Sodom and her Daughters, have not done as thou hast done and thy daughters. Ezek. 16. 48. And when Christ came among them in Person, how did they entertain him. St. John tells us, he came unto his own, but his own received him not. St. Jo. 1. 11. Our Saviour himself saith, how often would I have gathered thy Children together, as an hen her Chickens under her wings, but you would not? St. Mar. 23. 37. Thus all the day long he stretches out his hand, but it was to a gainsaying people: how unwilling was God to unsheath his Sword for all this, how loath was God to pow'r out the full vials of his anger upon that rebellious Nation? tho' their sins were so provoking, that he knew not well how to pardon them, for how shall I pardon thee for this? yet so infinite on the other side was his mercy, that he was unwilling to punish them. Why wilt ye dye, O house of *Israel*? as I Live, saith the Lord, I have*

have no pleasure in the death of a Sinner. And most pathetically doth he speak in *Has. 11. 8.* *How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.* See what a conflict there seems to be in God, between his mercy and his justice, how shall I pardon thee for this? and yet how shall I give thee up? fain would I spare thee, but thy Sins cry to heaven for vengeance; Thou art incorrigible in thy ways, and therefore thy sin is unpardonable: they were so wicked God could not forbear them longer, therefore our Saviour past sentence upon them, but it was with tears in his eyes, who when he came near, he beheld the City and wept over it, &c.

-In the words of the Text we may observe,

1st. Our Saviour Christs mourning for *Jerusalem.*

2ly. The cause of his mourning, which are two.

1st. The evil of Sin, *If thou hadst known, even thou in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes.*

2ly. The evil of punishment, *the days shall come, that thine enemies shall come upon thee, and cast a trench upon thee, and keep thee in on every side, and lay thee even with the ground, and thy Children within thee.*

1st. I begin with Christ the Mourner, in the Text, *When he came near, he beheld the City and wept:* it was not without cause that Christ was styled by the Prophet, *a man of sorrows, Isa. 53. 3.* Survey his whole Pilgrimage from the Womb to the Tomb, and you shall finde it like *Ezekiels rowle*, written upon within and without

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out Lamentation, and Mourning, and Woe. *In the days of his flſh he offered up Prayers and Supplications with ſtrong crying and tears. Heb. 5. 7. at Lazarus his grave, he groan'd in the Spirit, and wept, St. Jo. 11. 35. and here when he came near he wept. If we conſider all the indignities, reproaches and afflictions which he ſuſtained, we may juſtly conclude, never any ſorrow was like his ſorrow: If Chriſt then be a Mourner, woe be to them that are at eaſe in ſion, that ſpend their days in Mirth, and rejoyce at the ſound of the Organ, and the Tabret, and the Pipe, and the Harp, goe not out of their Reſts. Chriſt did not ſo, and Chriſtians have no warrant to expect it; the members muſt be in ſome meaſure conformable to the head. St. Jo. 16. 20. Our bleſſed Saviour tells his diſciples, *you ſhall weep and lament, but the world ſhall rejoyce.* Worldlings will let looſe the reins, and ſeek for a paradise, a Heaven upon Earth, in the pleaſures of Sin for a ſeaſon, 'tis their portion: but Chriſts Diſciples muſt expect tears for meat, and plenteouſneſs of tears for drink; *mine eye, mine eye runs down with tears of water,* ſaith the Church, *Lam. 3. 48. 49. Mine eye trickles down, and ceaſeth not without intermiſſion.* David tells you of *watering his Couch, and making his bed to ſwim with tears, Pſal. 6. 6.* you ſhall finde St. Peter weeping bitterly, and Mary Magdalene weeping tears enough to waſh her Saviours feet. As Chriſt was, ſo are we in this World, Pilgrims and Strangers, here we have no abiding City, but we ſeek one to come; now the Condition of a Pilgrim is a weeping condition, *by the waters of Babylon we ſat down and wept, when we remembered thee, O Sion. Pſal. 137. 1.**

Tho' Chriſt our Saviour met with ſtronger oppoſitions.

ons and greater afflictions in the world, then we are like to meet with, (for God is faithfull, and will not suffer us to be tempted above what we are able) yet must we look to drink of the same Cup, tho' not so deep as he drank.

Besides, we have tears to shed, that Christ was not capable of, tears of repentance; he was a Lamb without spot, there was no guile found in his mouth; but we are laden with Sins; there is not a day passeth over our heads, wherein we do not contract the guilt of many Sins: every day brings Sin enough with it to make it a wet day, a day of weeping: for as a Father speaks, seeing after we are baptized, and washed from the guilt of Original sin, we do dayly toul our selves again by the commission of actual Sins; therefore we should dayly rebaptize our selves in the bitter waters of *Marah*, the tears of true repentance: what is wanting in innocency we should strive to make up in penitency, *facio quod possum, & plango quod non possum*. St. Bernard. I do what I am able, & what I cannot do I am sorry for, & so I come to the causes of Christs mourning, the 1st of which was *Jerusalem's* sin, & it was not a single sin, but a willfull, secure, obstinate sleeping in Sin; they would not be convinc'd, much less averted from their erroneous courses; God sent his Prophets, rising up early, and calling them, O do not this abominable Sin that I hate; he commanded them to cry aloud against their heinous Sins, the Idolatry, oppression, Swearing, Lying, Killing, Stealing, &c. And what was their answer, we will not hearken, but we will do what is pleasing in our own eyes: after the Prophets he sent his Son, to seek and save the lost sheep of

of the house of *Israel*; and those lost sheep, those Sons of perdition, would not hear the shepherds voice, they spurn at the Physitian that comes to cure them, they stumble at the Corner-stone; the Rock of their Salvation becomes a rock of offence to them; and here is their Condemnation, that light is come into the World, the day-Star from on high hath visited them, *but they choose darkness rather then light, because their deeds are evil.* St. *Jo.* 3. 19. They were not sensible of the day of their visitation, God had given them a gracious visit indeed, he sent his beloved Son amongst them, the promised *Shiloh*, whom they had so long expected, he would have gathered their Children together as an hen gathers her Chickens under her wings, but they would not. They knew not the things which belonged unto their peace; here was an invaluable price put into the hands of a foolish Nation, but the worth of it was hid from their eyes; they were so besotted with the pleasures of Sin, so purblind in discerning those things that concern'd their good, the welfare of their Salvation, that they would not close with those blessed opportunities which they enjoyed, and therefore our Saviour wept.

Here we learn then by Christs example, as to weep, so when to weep, where and for whom to bestow our tears, even for the backsliding of *Jerusalem*; when we see iniquity in the holy place, the faithful City to become an harlot; when we see precious opportunities neglected, and Pearls trampled under foot by swine that know not the worth of them; when we see men regardless of their Souls, and the things which concern their peace, obstinately to persist in their Sins, without any

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remorse of Conscience, or fear of Judgments, then it is high time to set open the floodgates of our eyes with *David*; whose eyes gush'd out with water, because men keep not thy Law; and with our Saviour here, who beheld the City, and wept over it.

In the 9th. Chapter of *Ezekiel*. v. 4. we finde a command to set a mark upon the forehead of those that sigh and cry out for all the abominations that were committed in the midst of *Jerusalem*; and indeed what Christians heart can choose but bleed within him, if he shall seriously lay to heart all the abominations that are committed before his eyes? how was righteous *Lots* Soul vexed with the unclean conversation of the filthy *Sodomites*? 2. *St. Pet.* 2. 7. 8. we read that when *St. Paul* came into *Athens*, and saw that City wholly given to Idolatry, his Spirit was moved within him, *Acts.* 17. 16. To see the renowned City of *Athens*, so famous formerly for Learning; now to become so infamous for Idolatry; communicating that honour and Service which is due and proper to God alone, to Dumb Idols; he was so transported with Zeal, that tho' he was a stranger, he cry'd aloud against those abominations.

David crys out, it grieves me, when I see the transgressions, because they keep not thy Law. *Psal.* 119. 158. and the Apostle speaking of those loose livers in the Primitive Church, whose Belly was their God, and glories in their shame, saith, *I tell you weeping, they are the enemies of the Cross of Christ.* *Phil.* 3. 18; 19. So tender-hearted have Gods Children always been; so ready to mourn for the Sins of others; as indeed there is great reason for it, both in respect of God, who is thereby dishonoured, and

and in respect of the Sinners, for whom in common humanity we cannot but weep, when we observe how greedily they run to their own destruction, what haste they make to that place, where shall be everlasting weeping and gnashing of teeth : and in respect of our selves too, who are endangered by the Sins of other men ; for their Sins are infectious, we living amongst them, may perhaps be drawn in by their inticements, to run with them to the same excess of riot, and to partake with them in their Sins : and 1st. We cannot but mourn for the abominations of *Jerusalem*, for the Sins of other men in respect of God, in zeal to his glory ; to see him daily dishonoured, his holy name blasphem'd, his Sabaths prophaned, his Service neglected, and all his Commandments broken by other men : this was it that made the Prophet *Elijah* complain so mournfully, in 1. Reg. 19. 10. *I have been zealous for the Lord of Hosts, for the Children of Israel have forsaken thy Covenant, thrown down thine Altars, slain the Prophets with the sword, and I only am left, and they seek my Life to take it away.* We should account him an unnatural Son, that should stand by, see and hear his Father abused and dishonoured, and (tho' he could not hinder it) should not express himself to be grieved and troubled at it. And surely we have just cause to suspect our selves to be Bastards and not Sons, if we can stand by, when our Heavenly Father is dishonoured by word and deed, and not mourn for the same ; we are not of the Spirit the Children of God were wont to be of : *Moses* when he came down from the Mount, and saw the abomination of the *Israelites*, that they had changed the glory of God into the simi-

litude of a Calf that eateth hay, was so astonish'd at the sight of it, that he was like a man in an Extasy, he let the Tables fall out of his hand; that were written by the finger of God, and so broke those Laws in his zeal, which the people broke in Rebellion.

Hezekiah rent his cloaths hearing the Blasphemous words of *Rabshekeh* reviling the living God; and *David* crys out, my zeal has even consumed me because mine Enemies have forgotten thy words, and here the Son of God weeps for the sins of *Jerusalem*; and no wonder, for it being the earnest desire of Gods Children, the constant aim of all their actions, to do all to the glory of God, and to let their light shine before men, that others seeing their good works, may glorify their Father which is in Heaven: now to be cross'd in their earnest desire, to see men instead of doing all to the glory of God, to do all to the dishonour of him, must needs be a great heart-breaking, an occasion of mourning.

2ly. we have cause to mourn for the abominations of *Jerusalem*, for the sins of other men, in respect of themselves, in compassion to their Souls, to see how desperately they run upon Gods judgements, how wilfully they embrace their own destruction; how swinishly they wallow in the mire of Sin; how willing they are to be led by the enemy of their Salvation; making it their daily trade, and their continual exercise to add Sin unto Sin, and to treasure up wrath against the day of wrath; who can behold all this with dry eyes?

If we should see a man like *Baal's* Priests cutting himself with lances and knives, till the blood followed, I suppose

suppose there is none of us but would be troubled at the sight of it; but the Sinners case is worse, he dayly wounds and mangles himself with his Sins, every Sin makes a deep gash in the Soul: spare then some of those tears which you are apt to shed for the death of the body, and shed them for the death of the Soul, for the Sins of others; for those without repentance lead to everlasting death and destruction in the lake which burneth with Fire and Brimstone, where the worm dies not, and therefore is not quenched.

3^{ly}. We have cause to mourn for the abominations of *Jerusalem*, for the Sins of others, in respect of our selves and those dangers, which by other mens Sins hang over our heads. *Woe is me* saith the *Psalmist*, *that I am constrained to dwell with Mesech, and to have my habitation amongst the tents of Kedar*, *Psal 120. 5.* there is a twofold wo that hangs over Gods Children by reason of Sinners that live amongst them, a wo of infection, and a wo of Malediction, 1st. a wo of Infection, can a man touch Pitch and not be defiled? can a man live among Sinners, like *Ezekiel* in the midst of Scorpions and not be poisoned? can *Joseph* live in *Pharaohs* Court and not learn to Swear by the life of *Pharaoh*? It is an hard matter to live blameless and without rebuke, and to shine as lights in the midst of a crooked and peevish generation, tho' the Apostle requires it. *Phil. 2. 15.* and therefore it is no small commendation that Christ gives the Bishop of *Pergamos* in *Apocal. 2. 13.* that he held fast his name, and did not deny the Faith, tho' he liv'd where the Synagogue of Satan was.

We are of an *Apish* nature, apt to imitate the manners

ners and conditions of those with whom we converse ; like *Labans* sheep, in *Gen.* 30. 39. ready to bring forth white or spotted according to the patterns of innocency or corruption : We see before our eyes ; *with the Holy thou shalt be holy, and with the froward thou shalt learn frowardness.* *Psal.* 18. 26. it is reported of some, that knowing themselves to be Infected with the Plague, they have gone into the streets on purpose not only to poyson the Air, but have breathed upon as many as they could come near, that so they might be sure to infect them : those that are infected with the plague of sin, do it certainly ; their bad example is like the poysoning of the Air, very dangerous ; but their lowd inticing counsell, their insinuating temptations, as *come let us lay wait for Blood*, we shall fill our houses with spoil, cast in thy lot amongst us, *Pro.* 1. 11. that is like the breathing of one Infected person upon another, tis almost unavoidable, but

2ly. There is a woe of Malediction which hangs over the Children of God, by reason of the wicked that live among them, and that is also twofold, the one for the wicked, another from the wicked.

1st. There is a punishment hangs over them for the wicked, let us make haste away, saith *St. John* as the Antients tell us, lest the bath falls for *Cerintus's* Sins, and we partake of *Cerintus's* punishment. *Come out of her, my people, that ye be not partakers of her Sins, that ye receive not of her Plagues.* *Apocal.* 18. 4. all *Israell* smarted for *Achans* offence ; many times a *Fruitfull Land* is made barren for the wickedness of them that dwell therein, *Psal.* 107. 34. tis true, God sometimes spares the place for the

the sake of the Righteous that live therein, being unwilling to weed out the tares, least he plucks up the wheat also ; yet sometimes sin grows to such a ripeness that it causeth God to sweep away all the Inhabitants of a Land, and spares none.

2ly. A punishment hangs over them from the wicked, for who knows not that the wicked are profest Enemies to the Children of God ? that serpentine Brood bears a Mortal Enmity to the seed of the woman, Christ and his members ; And tho' they cannot break their head, yet they will (if it be possible) bruise their heel ; prove like the *Cananites* to the *Israelites* scourges in their sides, and thorns in their Eyes, always deriding, traducing, opposing, and oppressing them : Sheep can look for no better entertainment among Wolves, and therefore Gods Children living among the wicked, may justly take up the complaint of the Psalmist, our Soul is among Lyons ; where 'tis as great a Miracle, that they are not devoured, as that *Daniel* was not torn in pieces in the Lyons Den ; and thus we see there is cause enough to weep over *Jerusalem*, to mourn for the sins of others.

But further, this mourning may be much increased, both from the Condition of him that mourneth, as also from the condition of him for whose sins we mourn.

1st. From the condition of him that mourneth, and here I may Instance in two sorts of mourners, natural Parents mourning for their Children, and Spirituall Parents, Ministers, mourning for their Flocks.

1st. Think with your selves what a grief it must needs be to godly Parents to see their Children take
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fewd courses, to walk in the counsell of the ungodly, and to sit in the chair of the scornful; to set at naught their wholsome instructions, and Fatherly admonitions: *a wise Son makes a glad Father, but a foolish Son is heaviness to his Mother, Pro. 10. 1.* such a heaviness was *Esau* to his Mother *Rebecca*, in matching into that cursed Stock of the *Hittites*, as you may read in *Gen. 27, 46.* *St. Augustine* reports of his Mother *Monica*, that as often as her Children did sin against God, so often she did as it were travel in birth with them again: when good *Eunice* shall do her best endeavour to train up her Children in the way wherein they should walk, acquainting them with the holy Scriptures, which are able to make them rise unto Salvation; and yet at last shall finde all her labour lost, her hopes frustrated, her Children carried away with vicious and debauch'd Company into all manner of loose conversation, as rioting, and drunkenness, Chambering and Wantonness; this must needs bring her gray hairs with sorrow to the grave, &c.

From natural Parents mourning for their Children, I proceed to spirituall Parents mourning for their Flocks; think with your selves what a grief it is for faithfull Pastors, to see no better Success of all their Labours, so much planting, and so much watering, and yet little or no increase, but they are forc'd to complain with the Prophet, Lord, *Who has believed our report? Isa. 53. 1.* when we consider, how heavy all our Preaching and all our exhortations will one day lye upon you, for want of your obedience, that our word which was intended to be the Saviour of Life unto Life, will prove to some of you

you the bitter Savour of Death, that it will be more tolerable for *Sodom* and *Gomorrhah* at the day of Judgement then for many among you, because you have despised our doctrine: we shall be oblig'd to stand out, and accuse you at that day, as our Lord told the *Jews*, *St. Jo. 5. 45.* *Think not that I will accuse you to my Father, there is one that accuseth you, even Moses in whom ye trust; that Moses who was wont to stand in the gap, to mediate & intercede for you, at that day shall be your Chiefest enemy, he shall accuse you, because you would not beleive or obey his writings v. 47.* now think with your selves, what a grief this must needs be to the Ministers of God, to consider that they who have desired nothing more then the Salvation of those that are committed to their charge, must at the last day be forc'd to appear, and arise against many of them for their Condemnation. And then shall wicked men be awaken'd, and see what Mercy, what means and offers of Grace, they have refused and slighted; they shall know that there has been a Prophet amongst them, they shall then see and feel that God was near, that his word was among them, that Salvation was at their doors, and they shall finde him a severe Judge because they would not accept of him as a tender Father; men go on a long time in a careless, sleepy, scorning way, but when sickness comes, and death is before them, and they ready to take possession of an Eternall condition; then their Conscience stings them, and they feel what an evil it is, that they have undervalued, neglected, & opposed the Prophets and Sons of the Prophets; the Adulterer will be rous'd out of his pleasing dream, and soft Bed at last, and say *How have I hated instruction, and my heart despised reproofs, and have not obey'd*

the voice of my teachers, nor inclined mine ear to them that instructed me, *Pro. 5. 12. 13.* and so of the rest of Sinners, there will be strong convictions in their Bosoms and Conscience will sound in their ears, and sit upon their Spirits, those truths of their teachers that formerly they despis'd. When *Pharaoh* and the *Egyptians* were in the red Sea, and the old world was surrounded with the flood, what languages did their Consciences speak? did they not tell them, they had had *Moses* and *Noah*, Prophets and preachers of Righteousness, and gave no ear to them? did they not sling them to death, and make them cry out and say, Oh that we had hearken'd to those Servants of the Living God? from this short but usefull digression I proceed,

2^{ly}. To shew you, that the mourning may be increas'd from the condition of him for whose sins we mourn: some men do a great deal more hurt by their Sins, then others, and therefore their sins are the more to be lamented, and here I may instance in two sorts of people.

1st. Those who are eminent in place and dignity, in Church and Common-wealth.

2. Those who are eminent in esteem and opinion of the Church.

1st. Those who are eminent in place do much harm by their Sins, they are twice evil, evil in themselves, and evil in example. If King *Jeroboam* turns away his ear from hearing the Law, you soon finde a miserable Kingdom, for his example makes all *Israel* to Sin; and therefore his Sins are much to be lamented. It is a mournfull sight to see a Majestrate that is sent for a terrour to all evill doers, to bear the Sword in vain, either to Live in notorious Sins himself, or to allow or connive at the sins of others; this was

was Gods complaint against *Israel*, *Isa. 1. 23. Thy Princes are Rebellious, and companions of Thieves.* They that should reform sin in others, are rebellious themselves, and they that should judge the Fatherless and plead for the Widow, are companions of Thieves, so they may have a bribe for conniving, they do not regard to deliver the oppressed out of the hand of the spoiler.

It is also a mournfull spectacle to see a Minister, upon whose garments under the Law was engraven in letters of Gold, *Holyness unto the Lord*; to see such an one defile this garment, by living in those sins which his own mouth condemns out of the word of God; to see one that sits in *Moses* his seat, do such things as the People may not imitate, *St. Mat. 23. 3.* to build with one hand, and pull down with the other, to lead by his good doctrine, and mislead by his wicked conversation, to have Christ in his mouth, and Satan in his heart, is mournfull and deffestable.

2ly. Those that are eminent tho' not in place, yet in esteem and opinion of the Church, I mean professors of Religion; their sins are more Scandalous, and therefore more to be lamented then the Sins of others; if *David* a pillar of the Church steps awry, *the enemies of the Lord will soon have their Mouths open to Blaspheme upon that occasion.*

2. *Sam. 12. 14.* to see therefore a professor not to live according to his profession, not to walk worthy of that new name that Christ has given him, not to walk as becometh the Gospel, but to over-reach and circumvent his neighbour in bargaining or selling, or to undermine his Brothers good reputation, by becoming the Devils Agent in scattering false and scandalous reports, or living in ma-

lice, drunkenness, adultery, &c. or hugging any other delightful darling Lust in his bosome, this is also a mournfull and deplorable spectacle.

Now then if Christ has taught us to mourn for the sins of *Jerusalem*, what shall we say to the *οὐκ αἰσχρολογία*, that rejoycing in evil which is in the world? what shall we think of those active instruments of Satan, that take such pains to propagate Sin in others? those enticers in *Prov. 1. 11.* who say, *Come let us lay wait for blood, cast in thy Lot among us, let us all have one Purse, we will fill our houses with spoyle, and enrich our selves with precious substance, &c.* Thus the Prophet brings in a company of Idolaters animating and encouraging one another in their designs, *Isa. 41. 6.* So in *Isa. 55. 12.* he speaks of a Club of Drunkards, daring one another to sit close at it, *Come, say they, we will fetch wine and will fill our selves with strong drink, and to morrow shall be as to day, and much more abundant.* And what shall we think of Solomon's fools, that make a sport of Sin? never more merry, then when they hear of the disorderly carriages, the drunkenness, Swearing, wantonness, and Prophaness of their Brethren: Surely as the Apostle speaks in *Eph. 4. 26.* *You have not thus Learned Christ*, for he mourns for *Jerusalem*, he beheld the City, and wept over it. And believe me, there was never more cause of mourning in this kinde then in our days; a Fountain of tears would not suffice to bewail all the abominations that are committed in our Nation; for besides luke-warmness that is amongst us, that most of us are neither hot, nor cold; what Sin was ever committed in *Jerusalem*, that is not also committed in this our Nation? How does Pride vaunt it in our Streets? How does Drunkenness encrease and reign all over

ver the Kingdom ? Oppression marches like *Saba* in a full carier ; Adultery with all its wanton postures openly and shamelessly practic'd amongst us, and yet quietly permitted, and without censure tolerated. We have justify'd *Sodom* in all her abominations ; *Sodom* which was turn'd into ashes, and made an example to all that should live ungodly, by suffering the vengeance of Eternal fire, was not so wick'd as we ; for we have equall'd, nay we have had more Priviledges and Favours, Immunities and Blessings, then *Jerusalem* it self ; in that some of hers were but Types, but we have the substance ; we have the best Religion in the world, we have the light of Gods glorious Gospel shining amongst us, and set in the midst of all ; we have committed the greatest of Sins, with the greatst impudence and obstinacy, even those Sins which Heathens that know not God, nor his Son Christ, dare not commit ; and that which is the misery of us further, there's scarce a *Zot* to be found whose righteous Soul is griev'd for these abominations ; tho' take notice of it, only such mourners are marked in the forehead to be preserved in the destruction of *Jerusalem*, Ezek. 9. 4. Only such are the followers and disciples of Christ, for as he beheld the City, and wept over it, so must we weep and lament for the Sins that are committed amongst us. And

So I come to the second cause of Christs mourning, viz. *Jerusalem's* misery, *For the day shall come thine Enemies shall cast a trench about thee, and keep thee in on every side, and lay thee even with the ground, &c.* It was very likely we should hear of a storm, because *Jerusalem* was so secure ; so oppress'd with the Spirit of drowsiness (*she did not know the things that belongs to her peace, they were hid from her eyes.*)
When

When Sinners shall cry peace, peace, and safety, then sudden destruction shall come upon them, as travail upon a woman that is with Child: 1 *Thes.* 5. 3. The men before the deluge were eating & drinking, marrying & giving in marriage, & the flood came and swept them all away; the men of *Laiſh* were very careless and secure, when the *Danites* came upon them and slew them with the edge of the Sword; *Ely's* Sons set their Fathers Councell at naught, they would not see the vileness and danger of their Sins, when the Lord purpos'd to destroy them; and *Lot's* admonitions founded as idle Tales in the ears of his Sons in Law, and the next morning *Sodom* and *Gomorrhah* were destroyed with Brimstone and Fire from Heaven.

When the Prophets (who are called Seers and watchmen) shall discern a Cloud, and an horrible tempest arising, and shall according to their duty give warning to the People to fly from the wrath to come, to prevent it by Repentance, and to divert it by reformation: if the people shall then slight the Prophets words, if they shall say with *St. Peters* mockers, *where is the promise of his coming?* or with those in *Deut.* 29. 19. *we shall have peace tho' we add Drunkenness to thirst; tho' we go on in our sensual courses, tho' we seek it yet again,* as 'tis in *Pro* 23. 35. surely that people must be in as bad a condition, as the ground which *St. Paul* speaks of *Ezek.* 6. 8. *that drinks in the rain and brings forth nothing but briars and thorns, nigh unto Cursing, whose end is to be burned.* And this was *Jerusalem's* case here; that City had many warnings both from the Prophets, and from the Lord of the Prophets, many gracious tenders of mercy were offer'd her; but she was so blind, or so obstinate, or both, that she would not know the things that belong'd

belong'd to her peace. Therefore our Lord beheld the City, and wept over it; but all in vain; he did but cast an eye upon *Peter*, and that reclaim'd him, *St. Luke. 22. 61.* but here he look'd & wept, & *Jerusalem* was so grounded in security and hardness of heart, that she would not repent, and therefore no wonder if *their goods become a booty, and her houses a desolation*, as it is in *Zeph. 1. 13.* or as it is in the Text, *the days shall come, &c.*

Here you see the kind of her misery, she is expos'd to the fury of her merciless enemies, to the Sword and sharpest of Gods three Arrows, *2 Sam. 24. 13.* She is compass'd about with Armies, that should batter down her lofty Towers, her Princely Palaces, & lay them even with the ground, *for the days shall come, &c.* It was an uncomfortable sight to see some houses shut up in *Jerusalem* by the destroying Angel; but to see all *Jerusalem* shut up, was both a strange & a dismal spectacle; where is the Noble Valour, the Heroick Spirit that was wont to be in this People? time was, when one of them could chase a thousand, & two of them put ten thousand to flight; when *Israel* lay down like a Lion, and Couch't like a great Lyon, and none durst rouse him up; when other Nations were forc'd to betake themselves to their fenced Cities, because of them, and fortify their Walls, and barricado their Gates against them; but what shall we now say, when *Israel* turns their backs upon their enemies? when they are forc'd to retreat into *Jerusalem* for shelter, while the Enemy pursues them to the very gates, intrench themselves round about the City, and threaten to cut them off? *the days shall come, &c.* It was strange that *Jerusalem* should be thus Surrounded, but more strange that it should be taken, that it should be batter'd

batter'd down, and laid even with the ground, as it was; this was strange indeed, whether we consider the Scituation of the City, or the Protector of it; for the Scituation of it, 'twas builded upon high Craggy, and Inaccessible Rocks, that by nature 'twas almost impregnable; the *Je-
busites* that held it till *David's* time, thought it so strong of it self, that they suppos'd *the blind and the lame able to defend it against David and his men of Valour*, 2. Sam. 5. 6. And to this strength were added forts and bulwarks. *Psal.* 49. 12. Now to see those strong Bulwarks and those stately palaces laid down with the ground, was a sight as wonderfull as Lamentable: *The Kings of the Earth, and all the Inhabitants of the World would not have believ'd that the Enemy should have enter'd into the Gates of Jerusalem.* Lam. 4. 12. Again, consider the Protector of the City, *Jerusalem was the City of the great King, God was well known in her Palaces as a sure Refuge.* He had his Temple there; moreover *Jerusalem* had experience of his protection formerly, when it was besieged by *Senacherib* with an Army suppos'd to be invincible, yet the Lord being their Protector Rais'd the Siege, as you may reade in *Isa.* 37. 35. 36. and slew in the Camp of the Assyrians an hundred eighty five thousand: But where is the God of *Jerusalem* now? surely the Glory is departed from *Israel*, *Israel* has rejected the Lord, and gone a whoring after strange Gods, they have walked contrary to him in all their ways, and therefore the Lord hath at length justly withdrawn himself from them, and left them as a prey unto their Enemies: *Climb upon her walls, & destroy them, down with the Battlements for they are not the Lords.* *Jer.* 5. 10. *Jerusalem* by her Sins had brought Destruction upon her self, this was it that caused our Saviour

to behold the City, and weep.

Beloved, our Saviours example must be our direction; He wept for the Calamities that were coming upon *Jerusalem*: we must also weep for the miseries and desolations which are come upon Gods Church and People abroad, & are approaching upon our selves, unless God in mercy is pleas'd to open our eyes, that we may be able to take notice of the things that belong to our peace; the miseries of the Church abroad call for our tears, when we consider what inroads and incroachments the wild Boar of the Forrest has made into Christendome, and is dayly endeavouring to devour the Church of God, to devour *Jacob*, and lay wast his dwelling place, to root out the Church and People of God, that the name of *Israel* may be no more in remembrance: Besides, when we consider how the Superstitious and Idolatrous Tyrants are Persecuting the true worshipers, it must needs extort some tears, and lament our suffering Brethren all over the world, and how can we look upon the miseries of our *Jerusalem* with dry eyes? to see Christs seamless Coat rent asunder by Schisms and Factions. *To see Thorns come up in her Palaces, Nettles and Brambles in her Fortresses, that she is become an habitation of Dragons, and a Court of Owles, a most forlorn desolate place;* must needs be grievous to Gods Children.

My Christian Brethren, lay it to heart; it is not only possible, but 'tis probable too, we have just cause to fear it, that the time may come, and speedily too, that our Enemies may cast a trench about us, and lay our *Jerusalem* even with the ground, because the leaven of the Jews is unhappily fallen into the lump of Christians and the abominations that were committed in *Jerusalem* of old, are come over-in-

to England; nay, I fear our Sins do out-vye theirs (all things consider'd) as much as theirs outvy'd the Sins of *Sodom*. *Ezek. 16*. For what Sin was ever charg'd upon *Jerusalem*, that may not be sampled in *England*? There was halting between two opinions, the same has been and is with us: 'twas irksome to them to observe religiously the Sabbath day, *Amos. 8. 5*. you know 'tis the same here. The Prophet *Micah* complains of them for their scant measure, the wicked ballances, and the bag of deceitfull weights. *Mic. 6. 10. 11*. examine your shops, and your several callings, & you will finde it so amongst you. There were great corruptions both in the Civill and the Ecclesiastical State, *Their Princes were Rebellious and Companions of Thieves*, that is, their Magistrates did too much countenance oppression and Injustice, and their Priests were many of them dumb dogs, lazy Watchmen that suffers the People to perish for want of warning, there has been too many such both in Magistracy & Ministry here in *England*: their Land was greatly polluted with Swearing and Blasphemy, *Because of Oaths the Land Mourneth. Jer. 23. 10*. And doth not our Nation from one end to the other groan under this Sin also? what hideous Oaths and desperate imprecations are heard amongst us? *They were strong to drink wine and other strong drinks, and when they had sat till the wine inflam'd them, then they assembled themselves by Troops into the harlots houses;* And how do these filthy Sins of Ryoting and Drunkenness, of Chambring and Wantonness reign in this Kingdom? if a man should seriously consider this, it might make him not only to weep, but also to wonder at the patience of God, that he has not long before this time made *England* like *Jerusalem*, an heap of Stones. In the second
Cap.

Cap. of the *Apocal.* Christ threatening the *Asian* Churches to remove their Candlestick, because he had somewhat or a few things against them. My Brethren, 'tis not a few things that God has against us, for we have walked contrary to him in every thing, we can then expect nothing but utter destruction; if we do continue in our Sins, there's no question but we shall be ruined. We are too apt, (in the midst of our Sins) to comfort our selves with our Strength and forces; but 'tis in vain; for nothing secures a sinful Nation from ruine but repentance, let it be strongly fortify'd, abound with Soldiers & Munition, with Ships and Castles; yet all these protect it not from Invasion, from destruction; *Jerusalem* was Strong, but became Desolate; *Nineveh* was a great City, but its greatness preserved it not; *Babylon* was the Golden City, and yet it ceased. Let none therefore confide in Cities, in any Creatures strength, in an arm of flesh; for as long as we are Sinners, neither Horses nor Chariots, nor Cities, nor Princes, nor great men, (in which we are too apt to confide) can avail us any thing. God has severall Armies to confound us, first in Heaven, as of fire to burn *Sodom* and *Gomorah*.

2^{ly}. Below he has armies, as well as Above, as Seas to drown *Pharoah*; openings of the ground to devour *Corah*. In Hell he has an army of fiends, tho' bound in Chains that they shall not hurt the faithfull; yet let loose to terrify the wicked, thus there was an evil Spirit to vex *Saul*; foul spirits in the Gospel made some deaf, and others dumb, and cast others into fire and water. Thus stand the wicked environed with enemies: God, and Devils, Heaven & Earth, maintain a war against them. In the midst of our Sins then where shall we fly? and what Succour can we expect?

nothing but the prospect of inevitable ruine attends us.

There is but one way to avoid it, and that is repentance; that may avert Gods wrath, nay, it will prevail with him; for tho' it is probable that the Sword may come, yet it is not necessary, there is mercy with the Lord that he may be fear'd; *non penam vult, sed penitentiam*, God is infinitely more delighted in the Conversion, then in the Confusion of a Sinner; *Why will ye dye O house of Israel? turn ye, turn ye from your evil way, break off your Sins by Repentance and live: he that Confesseth and forsaketh his Sins shall have mercy.* Pro. 28. 13. Confession, and humiliation seconded with Reformation, hath sometimes revers'd the sentence that has gone out against a Nation, as in the case of *Nineveh*. *Yet 40 d ys and Nineveh shall be destroy'd*, Jon. 3. 3. But in the mean time *Nineveh* repents of the evil which she had committed, & *God repented also of the evil which he intended*, Which is a course that God hath in some sort bound himself unto, & which he often and openly professeth he will hold. Two remarkable testimonies (among sundry others) shall suffice at this time for the clear and full evidencing hereof. The one is in Jer. 18. 7. 8. *At what instant I shall speak concerning a Nation and concerning a Kingdome, to pluck up, to pull down, and to destroy it; yet if that Nation against whom I have Pronounced, turn from their evil, I will repent of the evil which I thought to do unto them.* The other is in Ezek. 33. 13. 14. *When I say to the wicked, thou shalt surely dye; yet if he turns from his Sin and does that which is lawfull and right, he shall surely live, he shall not dye.* And every where in the prophets, after demonstrations of judgment, follow exhortations to repentance; which would be to no purpose, should not they prevent them. Had *Jerusalem* done so, had she known the

the things that belong'd to her peace, *Ilia nunc starent Priamig; urbs alta maneret*, for ought we know it might have stood to this day. So I say now, if we shall, even we in this our day labour to make our peace, and attonement with God, whom we have offended, by discerning and lamenting all our former transgressions, by resolving and endeavouring to walk more circumspectly for the time to come; if we shall endeavour to walk worthy of those great mercies which we enjoy, and to bring forth fruits meet for repentance; without doubt he will accept us still, & receive us into favour again: what else is the meaning of those parables in the 15th. of St. Luke, of the woman rejoicing with her neighbours, when she had found her lost groat; of the Shepherd hugging his stray'd Sheep, & bringing it home with joy; of the Father's welcoming and embracing his Prodigal Son, upon his submission? what is the meaning, I say, of these, but to intimate unto us the willingness of Almighty God to be reconcil'd unto Sinners upon their true repentance? The Father does not question his Son, where hast thou been? what is become of all that Portion you carried hence, that you are return'd home thus poor and naked? but he calls for the best Robe, and Shoes for his feet, and a Ring for his finger: and *who is this Father, saith Tertull. that so lovingly entertains his penitent Son? it is God Almighty. And we are the Prodigal.* Oh! then let his entertainment encourage us to return, to acknowledge our own vileness. (*Father we have Sinned against Heaven, and against thee, and we are no more worthy to be called thy Children.*) And he will receive us graciously; a broken and a contrite heart he will not, he cannot despise; *fieri non potest ut filius tantarum lachrymarum pereat*, saith St. Ambrose to Monica bewailing

bewailing her Son Aulin, be of good cheer woman, it cannot be that thy Son for whom thou sheddest so many tears, should perish: So I dare say to every Soul that bedews it self with tears of true repentance; it cannot be that the Soul for which thou shed'st so many tears should miscarry.

Consider *Lot*, a good man, the wicked City of *Sodom* could not be destroy'd, till the Angell had carried him out, so be ye assured, you that repent of your Sins, that endeavour to walk in Gods Laws; if ye do not prevent the destruction of others, yet the mercy of God shall be extended to your selves. It is a groundless expostulation that is taken up by them in *Malachy*. 3. 14. *What profit is it that we have walked mournfully before the Lord of Hosts?* I answer 'tis a very great advantage; for those tears, if they proceed from a truly broken and contrite heart, will prove like *Sauls* Sword, or *Jonathans* bow, they will never return empty. Nor one of these Christaline pearls falls to the ground, God puts them all into his bottle. *Psal.* 56. 8. See how it fared with good *Hezekiah*, in *Isa.* 38. 1. the Prophet is sent to acquaint him, that the time of his dissolution is at hand, *set thine house in order, for thou shalt die, and not live*; however the good man betakes him to his prayers, & mingles some tears therewith, & what was the Issue? v. 5. *Thus saith the Lord, I have heard thy prayers, I have seen thy tears; I will add unto thy days 15. years, and I will deliver thee, and this City out of the hands of the King of Assyria.* I need not tell you that are Parents, how far the tears of your Children will prevail with you, tho' you were much offended. And what saith the Psalmist in *Ps.* 103. 13. *Like as a Father pitties his own Children, so is the Lord mercysfull to them that fear him.* When his Anger is kindled against them, their tears will soon

soon quench it. In *Jer.* 31. 18. you may finde a breach between God and *Ephraim*, *Ephraim* is stubborn, God is angry at it, and begins to correct him, *Ephraim* feeling it smart fals a weeping, he repents, and smites upon his thigh, *v.* 19. and God presently takes notice of it, *I have surely heard Ephraim bemoaning himself.* *v.* 20. and saith, *Is Ephraim my dear Child ? is he a pleasant Child ? for since I spake against him, I do earnestly remember him still : therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.* Tears are loud Orators with an Earthly Father, much more with our Heavenly Father, because he is infinitely more pitifull then an earthly Father can be. *If you being evil, know how to give good gifts unto your Children. how much more shall your Heavenly Father ? St. Mat. 7. 11.* If you that have but a rivalet of mercy, be so mov'd with tears, how much more will your Heavenly Father, who hath a boundless, bottomless Ocean of mercy ? and we may be the more confident that the tears which we shed upon Earth are regarded in Heaven, because (as the Apostle speaks) *we have a mercifull High-Priest there, Heb. 4. 15. an High Priest who was in all points tempted like unto us, Sin only excepted.* Christ took not on him our nature only, a reasonable Soul, and humane flesh ; but also condescended to take on him the infirmities of our nature, as to be hungry, and thirsty, to sleep, and be weary, to be angry, Sad, and mournful ; Christ hath been experimentall in all these, he hath tasted of every one of these Cups ; and therefore knows how to pittie and succour those that labour under these infirmities ; are we Sorrowfull ? so hath Christ been, a man of Sorrows and acquainted with grief ; do we weep ? so did Christ, he beheld the City, and wept over it ; and tho'

tho' he does not weep for our *Jerusalem*, yet is he sensible of our weeping, and makes intercession for us at the right hand of the Father; and therefore here is a great encouragement for those that have not yet been mourners, if they shall now at length see the error of their ways, and begin to weep for the abominations of our Land.

Let all of us therefore awake speedily out of our Sins, before vengeance awakes and the Judgment which yet sleepeth come upon us. Seek the Lord whilst he may be found, while with the Father of the Prodigal he is ready to meet us, and to embrace us; Let us turn to him with all our hearts, with fasting, with weeping, and with mourning. *There is joy in the presence of the Angels over one Sinner that repents*; what joy will there be then over a whole Nation that repenteth? Let us speak and sue unto the Lord for Mercy, and say, *spare us good Lord, spare thy people whom Thou hast redeem'd with thy most precious Blood, and be not angry with us for ever. And let the Priests, and Ministers of God weep between the Porch and the Altar, and say, be favourable O Lord, and give not thine heritage to reproach. which God Almighty grant for Jesus Christ his sake. Amen.*

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